



MRS. JOHN H. CURRAN, "PATIENCE WORTH'S" MEDIUM

Quarterly Transactions

OF THE

British College of Psychic Science

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EDITOR : MRS. HEWAT MCKENZIE

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EDITORIAL NOTES

Various journals have printed many tributes to our late Editor. In *Light*, of Dec. 23rd, Miss H. Alex Dallas emphasized his selflessness and singleness of aim and Miss Mercy Phillimore, his devoted service accompanied by much graciousness and humour; Mrs. Hewat McKenzie recalled the influence of his first book, *Psychic Philosophy*, under the pen name of *V. C. Desertis*, and his great interest in Psychic Photography, associated with experiments at the College, while the Editor dwelt upon many valuable contributions to that Journal. "Farewell," an article now published as a pamphlet, in which Mr. De Brath gave many facts of his life and experience was written on his resigning the Editorship of PSYCHIC SCIENCE in 1936, and in this he expressed his pleasure in his association with the College in various offices since 1924.

Mr. De Brath's extensive and valuable library has been dispersed. Many volumes have gone to the L.S.A. and others to the I.I.P.R. We think of him among his books, emphasizing his conversation by searching his shelves for references, usually with unerring accuracy, for his exact mind could not tolerate slovenliness in this respect.

To his culture and diligence we owe many valuable translations from foreign writers: Richet, Geley, Bozzano, De Vesme, with which our libraries have been enriched.

His mind, which was of a pronounced scientific trend, was also deeply religious, the two aspects united in his thought and were expressed through his pen in such volumes as *Psychical Research*, *Science and Religion* and in the *Drama of Europe*; the lesson of the latter has never been more needed than to-day.

* * *

Yoga in its many aspects has become a press feature through the publication of many recent books and through public demonstrations of power attained through the training of the will. Such intensive training is peculiarly a feature of the East ; among Western students the physical aspects, except as relating to diet and moderation, are largely ignored. The West finds its outlet in mental and spiritual exercises, for, as a rule, students are not familiarized with the study until they have reached mature years and then it is usually too late to attempt the exacting postures and breathing exercises prescribed. But by such mental exercise they learn how to release the Etheric body for action on certain lines, and the Ancient Knowledge is finding its way into general thought.

Ernest Newman, the music critic of the *Sunday Times*, in an article, "Yoga for the Composer," tells us how by chance, having purchased a copy of Paul Brunton's, *The Quest of the Overself*, he found that for years he had been practising correctly the regulation and control of breathing advised by Mr. Brunton, that he had stumbled upon this from sheer necessity for his own health of body and soul, and the control of the mind and motions. He quotes Mr. Brunton, "All methods of Meditation are based on a certain principle, and that is, the throwing of the conscious mind out of gear by means of some physical, mental, or emotional device, in order to make us aware of the deeper levels." That is exactly what psychic mediums and students are trained to do, however unwilling most students of Yoga are to acknowledge it. All wisdom does not rest with them and the intelligent spiritualist is a very well informed person on such methods. Ernest Newman, from his own intensive study of great musicians, finds that Mozart, Wagner, Beethoven, Schubert, Hugo Wolf and many others had discovered this "trick" or device and when they were able to use it composed some of their outstanding works under the influence induced. But they were not instructed, they had to wait on chance circumstance ; to-day many have learned how to control the force available. When this knowledge becomes more general and can be controlled at appropriate levels and associated with the necessary technique, we should expect a recrudescence of genius in our midst.

* * *

The honours paid to the memory of Emanuel Swedenborg on the 250th anniversary of his birth in January were particularly pleasing to Spiritualists. While others acclaim him as a great scientist and a great philosopher, we acclaim him as a prophet and a seer, who held constant and open communication, while in a "superior" state, with a Spiritual world, with whose denizens he seemed to be as well acquainted, as to their locations, their occupations, and their characteristics as with his fellow men. For him there was no separation. His followers of the Swedenborgian or New Church believe that he was unique in possessing such powers; he believed that he was specially chosen by the Lord for his work, but Spiritualists recognize only a great seer, who had been preceded and followed by thousands of other sensitive men and women in many lands, recipients of messages from a Spiritual realm. Swedenborg's writings are phenomenal, and we owe it to the Swedenborgian Society that they have edited these for our times.

Baron Palmstierna, the author of *Horizons of Immortality*, was the President of the Anniversary Council, and spoke at the great meeting at the Queen's Hall on January 29th on "Swedenborg the Seeker." He also addressed the International Institute of Psychical Research on February 3rd on "Swedenborg in the Light of Modern Science."

* * *

The passing of Miss Nellie Tom-Gallon, who died in her sleep on 3rd February, leaves a blank among active College workers, for during recent years she took the greatest interest in its affairs and was a member of the College Council. She often presided at meetings and was particularly helpful at the Discussion Teas. In the present programme she was due to open a talk on "Psychometry Plus Spiritualism." Her practical advice, which had been gained through many years' study of mediumship, was often in request. Her photograph appeared in *PSYCHIC SCIENCE* of July, 1937 with some notes of her career as a fiction writer, work in which she was engaged up to the time of her death. I can remember being present with her at a séance at the College with the medium Evan Powell, when she spoke with her beloved brother: this and

subsequent contacts strengthened and solaced her, and her great devotion to psychic study was the outcome. Her closer association and assistance in College work dates from Mrs. De Crespigny's term of office, for as literary workers and as members of the Lyceum Club they had many interests in common. Our sincere sympathy is extended to all Miss Tom-Gallon's personal friends at this time.

* * *

We make no apology to readers for reproducing the photograph of Mrs. Curran, 'Patience Worth's fine medium, which appeared previously in Vol. VII, July, 1928, for many readers may never have seen it. The medium and her inspirer were so unique that we cannot afford to allow them to be forgotten.

* * *

Mr. Horace Leaf, F.R.G.S., whose portrait we are pleased to present to our readers, and whose lecture, recently given at the College, will be read with interest by many, is one of our most valued public workers. A natural psychic gift led him, while yet but a youth, to study and experiment, and he has remained a student, adding to his intensive study of all psychic knowledge, courses on psychology and kindred subjects and preserving in his whole approach a careful analytical attitude. His public addresses are informative and carefully prepared and his published works contain practical advice to students which can only come from one whose own psychic power has been used in many directions.

Horace Leaf has been one of our few world missionaries. Chosen by Sir Arthur Conan Doyle to follow his footsteps in Australia and New Zealand he did valuable work and added to our knowledge of psychic powers among the Maoris. Following this came many visits to the U.S.A., sometimes of long duration, in which he lectured to University students and on many platforms, visited the various camps, demonstrating and conducting instruction courses, and undertaking a pastorate in New York.

In London he is often to be heard at great meetings, and has a centre of his own at the Grotrian Hall. Mr. Leaf's sustained and devoted service to the work of Psychic Science over a lengthy period makes his contribution an outstanding one.

* * *

The Memoirs of H.R.H. Prince Christopher of Greece, published by Messrs. Hurst & Blackett, besides giving intimate sidelights on many well-known personalities, is of great interest to psychic students. Prince Christopher began his psychic studies after meeting W. T. Stead in 1910. Mr. Stead invited him to a sitting at his (W.T.S.'s) office. A cross which had belonged to Catherine of Russia was handed to the entranced medium, but although full notes were taken at the time, the Prince was not greatly impressed. However, on turning up these notes in 1932, he found that everything that had been said to him in 1910 had actually come to pass. Later, when in New York, Caruso's widow invited him to a sitting with a voice medium. He went anonymously and was addressed in perfect Russian by an entity who claimed to be the Grand Duchess Tatiana. At this sitting information was given him regarding the much discussed Anastasia incident.



fessors and students of psychology, for ministers of religion, for psychical researchers, and serious visitors, and none were refused. On a number of occasions Mrs. Curran visited American Universities and addressed the students on her work, and demonstrated her gift at the spontaneous demand of her hearers. The ouija board stage passed to that of hearing single letters clairaudiently, which were taken down by an amanuensis, later this stage developed into full clairaudience received in a seemingly normal condition, though a "faraway" look in her eyes betokened the passing into the superior condition requisite for reception.

From the arrival of 'Patience' a continuous record was kept of the work, and Mrs. Curran was fortunate in attracting the attention of Caspar S. Yost, editor of the St. Louis Globe Democrat, who attended many sittings, made exhaustive inquiries, even in England, on the track of 'Patience Worth's' lineage, and wrote a book, *Patience Worth, a Psychic Mystery*. He also published for ten months in 1918 a monthly called *Patience Worth's Magazine*, in order to preserve some of the records. Later, Herman Behr took upon himself the great labour of publication of some of the long novels, through the Patience Worth's Publishing Co., of New York, and without this help much would have never been available to the public.

Hope Trueblood, a story of England of the seventeenth century was dictated entirely through the ouija board, and has been read with pleasure by many who had no idea of its strange origin. *The Sorry Tale*, a story dealing with the life and times of Christ, is a heroic and moving work. "Competent New Testament Scholars, soaked in the atmosphere of the Holy Land and the time of the Life of Jesus, say that it might have been written by a contemporary of Jesus, himself a dweller in the midst of it," says Dr. Prince. In view of the life-time for which such research calls, what could scholars make of such a Life, which appeared from the hand of a simple housewife?

Telka, a novel of 60,000 words, is in speech "simpler than Chaucer," says one expert. "I think I know literature," he adds, "I say that these communications are literature, and literature of no mean order." "Of the same book Dr. Prince says, "The vocabulary used might be called miraculous. Groups of a hundred words taken at random from the text

reveal that 90% are Anglo-Saxon. One group of 100 words contained 95 Anglo-Saxon Words, 3 old French, and 2 doubtful Celtic; not fifty words in the whole book are of direct Latin or Greek origin, and probably with a bare exception, not a word which has entered the language later than 1600." Again we may ask, what can scholars make of this marvel?

The Potter and the Wheel, another novel, is remarkable for its beauty of diction.

Has any reader known of such clairaudience or spirit dictation where almost the total output may be looked upon as worth-while literature? Sometimes more than one novel would be in hand at a time. 'Patience' would begin her dictation as she pleased. On one occasion she was asked if she knew the ending of a story which was in the process of dictation, and with the shrewdness of humour which often delighted her sitters, she retorted: "Think ye that a goodish wench bakes a bannock without a dreamin' o' its brownin' and plumpin'?" Her repartee alone, which is on record, would make a best-seller.

Between dictation of the novels, poems would pour forth, seemingly completely spontaneously. *Light from Beyond*, compiled by Herman Behr, contains his selection of these. Dr. Prince's book gives many others, but so great was the output that no published work could keep pace with it, and there must be much prose and verse still unpublished. Will it be taken care of, or will it be neglected and lost, as so much mediumistic work has been? Dr. Prince does not hesitate to compare some of the poems with those of the greatest poets, and yet, though some may deal with the same themes as Keats or Whitman, or others, there is a freshness and beauty which reveals an original singer, who owes nothing to anyone else. Sometimes hours before a poem was received Mrs. Curran would hear words psychically, which later formed the opening lines of a poem, and if the poem contained much imagery, would feel a pressure on the top of her head. On the occasion of my own visit, I proposed spontaneously several subjects, one at a time, for 'Patience' to "Weave" upon. At the word "California" she immediately began to pour forth words which enshrine my memories of that beautiful State.

A Golden wine in a slender stemm-ed chalice
 Distilled by the loving hand of Him
 Who hath caused rich fruition 'pon the spot
 He loveth——
 A golden wine, distilled thro' many suns
 And many silver moonlights.
 Fragrant of the honey of a myriad blooms,
 Heady stuff! Rare vintage!
 I lift the chalice in a troth to Him
 Who with his perfect love
 Hath poured the stuff.

Only much later did Mrs. Curran make her home in California, but here 'Patience' recognizes the "heady" exotic character of the land, and the marvellous "chalice" of mountain and sea and sky which gives it its beauty. The other poems were equally apposite to their subjects. Here is another quoted by Dr. Prince:

Dreams are magic things,
 And fellow not with lordlings more than swineherds,
 Dreams are magic things!
 They are Prologue, lifting the corner of the curtain of
 Eternity.
 Dreams are magic things!
 Teaching cares to vanish with a wand of witchery.

O linger in the land of dreams
 For it is the rightful kingdom of the spirit.

'Patience' had a great love of children, and on her advice Mrs. Curran adopted a child called "Patience Wee," round whom her spirit guardian gathered tender fancies.

Two wee arms raised and circled me.
 With wondrous love: an armour, oh, my God!
 Two hands, rose-tipped, like winged things,
 Seem beckoning me, back, back, close to Thee.

I wonder how "Patience Wee" has grown up: she was but two years old when I saw her, a bonny healthy child. Does she respond to the spirit nurture which surrounded her?

Telepathy from sitters offers no explanation of Mrs. Curran's output, although individual sitters may have modified the form of a communication or poem. As to our old friend, the subconscious theory, Dr. Prince quotes Dr. Charles E. Cory,

Professor of Psychology in Washington University in 1902. Dr. Cory recognizes that the usual subconscious explanation cannot possibly cover Mrs. Curran's flow, as there is *nothing in the background of her life which will explain it.* (Yet) cannot take out of the subconscious what has never been in it. Dr. Cory thinks psycho-analysis could give the clue and Mrs. Curran refused to submit to this. Subconscious stuff is usually inferior to the primary personality, according to orthodox psychology, but 'Patience Worth's' work is decidedly superior to anything in Mrs. Curran's mind, and outstrips her in range of power. The word, co-conscious, Dr. Cory thinks, more nearly expresses the relationship between the two selves. 'Patience's' one fault, he thinks, is that she will hold that she is the spirit of a dead human woman of an age long past, and attributes this delusion to the fact that the medium sat at first with a Spiritualistic believer, expectant of something of the kind, which at last arrived in 'Patience Worth' and has been maintained right through. He admits that she is a marvel—not a complaint to find, except that she had made a mistake as to her own origin and history.

How strange that there should be so many spiritualistic believers who sit with potential mediums and that one in a million produces a 'Patience Worth.'

"I know of no proof," says Dr. Prince himself, "that a secondary personality can show ability so tremendously in advance of that of the primary normal consciousness, ability which is sustained and perpetual." And Dr. Prince made himself an authority on "Secondary" personalities.

Let us hear Mrs. Curran herself on 'Patience,' perhaps we shall learn more :—

"The association which I describe as the presence of 'Patience Worth' is one of the most beautiful that it can be the privilege of a human being to experience. Through this contact I have been educated to a deeper spiritual understanding and appreciation than I might have acquired in any study I can think of."

'Patience' herself always asserted that she was a separate personality from her medium, that she was a "singer" of messages of spiritual and ethical import, and that it was her "singing" that mattered. Asked what made such splendid

work possible between Mrs. Curran and herself and why she chose her, she answered : " I have said it be a trick o' throbbin' (in unison). The wench be attuned unto the throb o' me." Occasionally, in answer to questions, she would speak of communication with the other side.

DR. H. : " Are our friends that have gone before near us and around us ? "

' PATIENCE ' : " Yes, yes ; and the Here lappeth thy lands even as the young waves lap the shore."

DR. H. : " Do you advise that we should make efforts to communicate ? "

' PATIENCE ' : " It shall be that the heavens shall give up unto the earth that that shall open their blinded eyes more, more, more—'tis well thou shouldest call."

" Save I find an ' harp ' 'pon which to lean, am I mute," she volunteered on one occasion. Now her harp is broken and mute, will she find another ? I know of one medium who has on very rare occasions been aware of an influence which claims to be ' Patience Worth,' and has given some proof that the claim is justified ; it remains to be seen whether, now that her own harp is mute and broken, she will seek to use another.

We honour the memory of Mrs. Curran and her inspirer and one day their names may be honoured in their land as a channel of the purest inspiration. If Mrs. Curran had not been a Spiritualist, if ' Patience ' had not challenged the world as a spirit, their names would already have been in the world's hall of fame.



STANLEY DE BRATH, M.Inst.C.E.

By H. E. YERBURY, M.Inst.C.E., M.I.E.E.

An Appreciation by a Personal Friend.

When the pen name V. C. Desertis was disclosed, and I found that the author of *Psychic Philosophy* was Stanley De Brath, M.Inst.C.E., I was determined to make his acquaintance and having done so, it is with a feeling of gratitude and admiration that I pen these lines remembering that the last letter he wrote, when in his eighty-fourth year, was to me. There is an unseen bond of brotherhood among engineers, as engineering is an Art as well as a Science.

Physical laws are its basis and in the application of these laws, the things designed and constructed develop the spirit of progress and the well-being of all people. The education, training, and mind of an Engineer is such that he should be competent to investigate with the hope of elucidating many of the problems associated with psychic science or Metapsychics as De Brath preferred to call it.

Physical laws are known with exactitude by Engineers and one can readily understand how the text, De Brath framed and loved to repeat, "The law of Spiritual Consequence" was determined by him.

He knew that physical laws cannot explain the phenomena of which we have knowledge and he realised intuitively that Spiritual laws are anterior to physical laws, and this fact furnished the basis of his valuable contributions to Metapsychics.

There are many forms of Spiritual endeavour in the world, and he chose the one dearest to him and that was the proof of life's continuity and all that that implies.

How well he remembered the slogan printed on all early science and art certificates, "In Nature's infinite book of Secrecy—a Little can I read."

De Brath had the habit of patient investigation, research and subsequent deduction, and his mind had possibly greater concentration than most men's owing to his disability of deafness.

Although his name denotes French origin, he was typically English with all the qualities and attributes of an English gentleman. He disliked fanaticism and false sentiment, and loved controversy in his endeavour to "Prove all things, and hold fast to that which is good."

Spiritualism was to him a way of life, and not an organisation. Although he was a contributor of somewhat original thoughts on theological matters, the only doctrine that he loved was one which he could weave into the texture of human life, and his life, both private and public, was in accordance with that precept.

He had the inward conviction which resulted in an outward expression of unselfish devotion to the cause of psychical research.

Knowing him intimately as I did in his home life, he was not obsessed by the one subject which occupied his mind in later years, but his dissemination of wide knowledge of the world, and life in general, and his love of relating humorous stories will always be remembered by his many friends.

The bereavements he had in his family circle were borne with fortitude, and the knowledge of reunion in the fuller life was his greatest comfort. Although he was scientific in his outlook, emotion was not absent, and the vital importance of right-living was exemplified in his life, assisted and comforted as he was by his devoted wife.

As an Engineer, he has left no great static monument to his memory but he has left behind him great literary works for us to digest, and to carry on with the certain knowledge that life is continuous, and that he still remains an inspirer to those whose attunement is such as to be responsive to his influence.



THE INSENSIBILITY OF FAQIRS

BY MONS C. DE VESME

(Mons Cæsar de Vesme, the distinguished scholar and student of psychic knowledge, has graciously allowed me to use some pages from a chapter, under the above name, from the third volume of his famous trilogy (a History of Experimental Spiritualism), a translation of which had been completed by our late Editor, Mr. Stanley De Brath, before his passing. Many readers are well acquainted with Mons de Vesme's previous volumes, *Primitive Man* (Rider 1931), translated by Mr. De Brath, and *Peoples of Antiquity* (Rider 1931), translated by Fred Rothwell; the latter was Laureated by the French Academy of Sciences. Both these volumes are in the College Library. *Ordeals* covers a great range of study, and like the previous volumes, is documented by numerous references to the sources of the author's knowledge, of the greatest value to serious students who would know something of psychic practices and experience among peoples, Ancient and Modern, but which lie outside the generally recognised field of what is called Psychical Research. Mons de Vesme in his conclusions leaves no doubt in the mind of the reader that many of these little understood occurrences of the past are comparable with the work of present-day sensitives, and values the new light which the findings of Psychic Science or "paranormal" psychology, as he names it, has thrown upon the old records.—Ed.)

Everyone has heard of the relative insensibility, invulnerability, and incombustibility of faqirs, lamas and others, during certain religious rites, especially among Moslems, Brahmans and Buddhists. From time to time some who have claimed to represent these marvellous persons have even exhibited themselves in the great towns of Europe and America, winning not a little money, and raising discussions in the newspapers. These polemics end in nothing in most cases, in the first place because the theatre is not the best place in which to verify the facts, and secondly, because it is plain that a man who by austerity of life, and by ascetic practices and initiatory doctrines, has reached psychophysiological results such as stigmata, insensibility, or incombustibility, does not exhibit himself in music-halls nor in the booths of Exhibitions. But there is nothing to prove that side by side with these false faqirs, there are no genuine ones who are not engaged by Barnums; and for this reason, the

fact remains as doubtful as ever, after all the newspaper tirades. It is possible, too, that a subject might possess relative insensibility and invulnerability, without being in the very least an ascetic.

There can be no doubt that among these performances there are some which are illusory. Thus, for example, the plank studded with nails on which some so-called faqirs lie down, and even have weights put on their stomachs. The large number of the nails is the whole secret of the trick. It is easy to understand that if a man, weighing let us say 120 pounds, places himself on a single nail, that nail will have to bear the whole weight ; but if the weight is distributed over 600 nails, each will have to bear only $\frac{1}{5}$ of a pound. Now a nail may be loaded with $\frac{3}{5}$ or $\frac{4}{5}$ of a pound and may be placed upon any part of the body without serious inconvenience, especially if some of the points which are to receive the more sensitive parts of the body have been slightly blunted. In these cases, care is taken to make the investigating observer touch the points elsewhere.

Other " faqirs " ascend a ladder of sabres, or strike heavy blows on the blade of a sword whose edge is placed on the abdomen of the operator. This man takes pains to show that the blade is sharp, by cutting paper, which, as all know, needs a sharp edge. But a cutting edge only acts when drawn diagonally over the object ; if it were applied to the paper by pressure only it would not cut. Some barbers who are well practised and have confidence in their razors, often strike the palms of their hands quite hard with the cutting edge without breaking the skin. On the other hand some parts of the sword-blade may well be more sharpened than some others.*

Other similar tricks might be cited. But the hypothesis of trickery is not only infantile in the sense that it does not take account of the most elementary facts. It is also inoperant by its very nature, because *it does not follow from the fact that a phenomenon may be fraudulently imitated before incapable experimenters, that therefore, it may not be genuine in other cases.* If that were so, it would be easy to prove that there

* *L'Illusionniste*. Paris : Dec. 1910.

is no genuine wine, no genuine banknotes, etc. We must therefore, draw a number of subtle distinctions—*distinctions frequenter*—to have a correct idea of the truth.

This will be seen more clearly in examining, for instance, the phenomenon of the pin, or nail, passed through the tongue. It is thus explained by legerdemain.

Before coming on the platform, you place in your mouth a false tongue of india-rubber, having the form and colour of a real tongue; you push it out with your real tongue and keep it firmly between your teeth. A hole in the false tongue receives the point, which has no special form. After promenading the hall you draw out the nail and take the false tongue in the hollow of your hand and hide it an instant later.*

Very good; *everything* is explained by the substitution of an indiarubber tongue for that one which nature has given to man and more especially to women. Now consult the collection of instances by the *Matin* of Paris, and, more precisely, the issue of September 29th of 1900. You will find there the detailed and brilliant account of a visit made to the office of that journal by M. Soliman Carrus, the former leader of the band of Aissaouas which performed at the Universal Exhibition of Paris in 1889. He affirmed, without more ado, that the Aissaouas are merely a band of jugglers and took upon himself to reproduce their tricks before the gentlemen of the Editorship of the *Matin*. Here is the passage describing the nail in the tongue.

Soliman went on :

“ Gentlemen, I shall now pierce my tongue ! ”

Movement of horror, and recoil.

But Soliman was already piercing his tongue. He drew it out of his mouth and stuck a large nail into the middle of it. When he had withdrawn the nail, he told us that the Aissaouas have holes in the cheeks and in their tongues, just as women have holes in their ears. The same holes serve repeatedly.

So there is no indiarubber tongue : *everything* is explained by a hole made once for all in the real tongue. Well, no not at all, the same editor of the *Matin* tells us.

* *L'Illusionniste*. Oct. 1911.

"Moreover"—Soliman added—"We can make other holes ; we do not feel anything." And after having stuck large pins through his cheeks and his abdomen, quite coolly he told us, that this operation causes no pain if one knows how to choose the place of insertion, and he explained that the wound would not bleed because the needle is round. Ah ! if the needle had been square or triangular like a dagger, instead of being round, the wound would have bled—but the needle was round ! . . . One of us could hold his peace no longer, one of our collaborators went up to Soliman with his hand to his cheek : "Pierce my cheek !" he exclaimed, "Pierce my cheek !"

And Soliman pierced his cheek. We all wanted to touch it. The pins were inserted in several places. The cheek was certainly pierced, and the patient made no complaint. No need to be clever to pierce one's cheek. . . .

So it is not a pre-existing hole in the tongue or the cheek which explains *everything* ; the universal explanation is to choose a good place where to insert the pin, and to choose a round point, if bleeding is to be prevented.

It is true that Dr. Hikmet, speaking of the exploits of dervishes, writes * :

"At other times daggers are used ; the patient holds the point on his abdomen, while the marabout strikes heavy blows with a mallet till the point penetrates sufficiently to stand up of itself."

The blade of a dagger is not usually round ; Soliman Carrus himself remarked this, as we have seen above. It would have been well if Dr. Hikmet had stated this matter more accurately in the case he mentions. In describing a séance given to him by certain marabouts in 1912 at which Mr. R. Bastianini, the chief of the office of the Italian General Navigation Company, his brother employed at the same office, three professors, and other persons were present, Mr. J. B. Penne, an Italian lawyer, remarks that among the daggers brought by the marabouts, some had flat blades, and some had round or square. These Arabs pierced their cheeks, their forearms, their throats from left to right, and

* *Revue de L'Hypnotisme*, May, 1911.

Arcani Metapsychici : Fachiri, Marabutti e Medii. Naples : 1926.

Cf. Annales des Sciences Psychiques. January, 1907. pp. 43-45.

their abdomen from front to back. The author, unfortunately does not tell us which blades were *actually used*; perhaps the flat and the square-bladed daggers remained idle on the table. In that case no great importance can be attached to the absence of bleeding; there was no other trace of perforation than a slight extravasation (ecchymosis) under the skin.

"One of these marabouts struck himself violently on the abdomen with a sabre whose blade was very sharp as the assistants assured themselves by trial. To our demand to push the blade back and forth while pressing it strongly on the skin, the Arab did this. When we told him to stop we observed the blade, which was very sharp as before. Looking at the skin of the abdomen of the marabout, no wound was to be seen, only some reddish lines like ecchymoses or the lines made by a very tight ligature." (Ib., pp. 261-262.)

Here, then, we have no explanations based on striking without any drawing movement on the flesh. But was the blade held vertically to the skin, or diagonally to make it cut well, as one holds a razor?

It is easy to see how uncertain these experiences are, and how little they prove, despite the efforts at good observation.

Let us take a step forward. It is well known that some faqirs go somewhat further than Mr. Soliman Carrus; for instance, they stick nails into their skull—an operation certainly more delicate to which the leader of the Aissaouas of the Exhibition preferred to make no allusion. The fact, however, is not denied. The *Matin* of September 24th, 1900 thus reports the exhibitions given by the Aissaouas to the Spiritist Congress at Paris:

"Finally as the 'Clou' of the display—and the expression is singularly fitting in this connection—the most frantic of them seized a heavy mallet and a large pointed nail about three inches long; knelt down and placed the nail on his head, driving it in with blows of the mallet. He then staggered with the nail in his head; it had to be drawn out; it had gone in about threequarters of an inch (two centimetres), and a little blood was flowing. One of his comrades breathed on the place and all trace disappeared."

In this case there was no question of the "choice of a good

place"; rather would it seem that a bad choice was made. . . . There was probably some other trick; but this should be discovered.

The Revue de l'Hypnotisme et de Psychologie of May, 1911, relates something even more extraordinary.

Dr. Hikmet was present at the feats of the Roufay dervishes in Tripoli and at Bassova, and thanks to his being a Mussulman he was able to examine them closely.

They take an unpolished, dirty and rusted iron rod about a metre in length and as thick as one's little finger. They press it on their neck just in front of the sterno mastoid muscle, and with a sharp blow make it pass behind the "Adam's Apple" between the larynx and the pre-vertebral muscles, and come out on the further side. It is known that the pre-vertebral region is composed of non-vascular and not very dense cellular tissue. From half an hour to an hour they walk about the bazaars with this rod in their necks. The chief then withdraws it and rubs the two perforations with some saliva on his first finger.

In his *Storia Universale* C. Cantù gives the report of Capt. Castil-Blaze, who travelled in India about 1830; we shall reproduce this, almost in its entirety.*

"On a small plain on which were assembled a thousand Hindus, there was erected a pole having a cross piece, pivoted in its middle. Some men were weighing down one end of this cross-piece, nearly down to the level of the earth, while the other end was correspondingly raised. To my surprise I saw that a human body was hanging from it, not perpendicularly like a hanged man, but seemingly swimming in the air and waving his arms and legs.

"Having drawn nearer, I saw with horror, that the unfortunate man was held in this position by two iron hooks which had been stuck into his flesh; nevertheless he did not seem to be suffering. Once he had descended and been freed from the hooks, he was replaced by another sunnya, for it is thus that these fanatics are called.

"No force was used to lead him to this torment; he showed no sign of terror but advanced cheerfully to the threshold of

* *Schiarimenti e Note*, vol. Ino xliii.

the pagoda, where he threw himself down face to the ground in adoration. Whilst he prayed, a priest approached him and indicated where the hooks should be fixed; another officiant, striking the back of the victim, pierced him deeply while a third introduced the hooks in the cellular tissue just beneath his shoulder blades. Then the sunnya got up as cheerful as before; his face was asperged with water consecrated to Siva and they took him to the pole. . . . I mounted on the platform, placing myself so as to see if any trick was employed. The steel hooks were as strong as shark-hooks but without barbs, as thick as my little finger and with very sharp points. Their introduction was without laceration and so skilfully done that no blood flowed. To the hooks were affixed cords which were used to attach him to one end of the cross-piece; men, placed at the other end, depressed it, and the fanatic was swung over our heads.

"To show that he was entirely master of himself, he took from a bag attached to his body, handfuls of flowers which he threw on the crowd, saluting it with animated gestures and cries of joy. Those present, threw themselves on these holy relics; and that there might be no jealousy, the men at the end of the cross-piece turned it slowly; and thus pivoted, the sunnya swung all round the circle. . . . The fanatic (who seemed in ecstasy) made three turns in five minutes; after which he was placed on the ground, delivered from the cords and brought back by the priests to the pagoda with much drumming of the tum-tums. There the hooks were taken out, and from being an actor he became a spectator, mixing with the procession which was escorting a fresh patient."

An eminent Lazarist missionary, Father Huc (1813-1860), in the course of his travels through Tartary, met a crowd of pilgrims on their way to the lamasery of Rache-Tchurin. Conversations on the way informed him that the purpose of the pilgrimage was to see a certain lama Botke who was to open his abdomen, remove his entrails, place them before him, and then resume his former state.

"This spectacle, however atrocious and disgusting it may seem," says Father Huc "is nevertheless very common in the lamaseries of Tartary. The Botke who is thus to demon-

strate his powers, as the Mongols put it, prepares for this formidable act by long days of fasting and prayer. During that time no communication with mankind and absolute silence are enjoined. When the day arrives the whole multitude of pilgrims enters the court of the lamasery where a large altar is placed before the door of the temple. Finally the Botke appears. He advances gravely amid the acclamations of the crowd, sits on the altar and detaches from his belt a large cutlass which he places on his knees. Round his feet many lamas arranged in a circle, begin the terrible invocations for this frightful ceremony. As the recitation of prayers continues, the Botke begins to tremble all over and gradually enters into frantic convulsions. The excitement of the lamas grows beyond measure, their voices are raised, their chanting rises into disorder, and the recitation of prayers is replaced by cries and howlings. Then the Botke throws back the scarf round him, loosens his belt and seizing the sacred cutlass half-opens his abdomen right across. Blood flows freely and the multitude prostrates itself before this horrible sight, and questions are put to the fanatic on hidden things, on future events, and on the destiny of certain persons. To all these questions the Botke gives replies which are held by all to be oracles.

When the devout curiosity of numerous pilgrims has been satisfied, the lamas resume the recitation of their prayers calmly and gravely. The Botke takes the blood from the wound into his right hand carries it to his mouth, blows upon it three times, and throws it into the air with a shout. He passes his hand over the wound in his abdomen, and all returns to its primitive state, without leaving the smallest trace of this diabolical operation, unless it be extreme depression." *

This fact seems much more extraordinary than those which preceded it, but it is scarcely borne out by an attentive reading aided by a somewhat critical mind. One is surprised to read that after having said that the pilgrims were to see a lama "open his abdomen, remove his entrails and place them before him," Father Huc, when describing the spectacle, merely

* *Souvenirs d'un Voyage dans la Tartarie*, Vol. I, p. 138 et seq.

contents himself with a timid "Half-opens (*s'entr' ouvrir*) the abdomen," without any allusion to the entrails. One may even legitimately ask whether the fellow did not merely stain his belly with blood that he had brought with him (a scratch on the thumb would evidently have been insufficient) and in such a case he could easily wipe it off.

Moreover, Father Huc does not say that he actually was present at the spectacle; it even seems that he limits himself to what he has learned from the natives, although he does not say this, for fear of lessening the interest in his tale.

Evidently, one has some difficulty in admitting that there is nothing in all this but a puerile imposture which would have been so easy to detect. If any *witnesses*, worthy of faith, had testified to such things, we must have taken them into account, but it would be fantastic to believe them by filling in from our own imagination, the lacunae in this missionary's account.

Truth to tell, one is also astonished that the jealousy of the other lamas should not lead them, sooner or later, to denounce so obvious a fraud; but on the contrary these priests do not contest the authenticity of this marvellous fact done by their fellow, *though they blame it*. They declared to Father Huc that, "It is generally simple lamas of no great repute among their fellows who do these operations, regular lamas who have good sense hold such spectacles in horror, for the most part."

In any case, as concerns nails driven $\frac{3}{4}$ -inch into the head; the iron rod about three feet long and about as thick as the little finger, dirty, unpolished, and rusty, which is thrust through the neck in front of the sterno-mastoid muscle and protrudes from the other side; the hooks, again as thick as the little finger, thrust through the shoulders of Hindu devotees who were hung by them for five minutes without suffering pain, despite the jerking of the balance; all that cannot give rise to any serious doubt. Paul Bert, who was neither incompetent nor a simpleton, does not doubt the "evident good faith" of the Kabyles, whom he saw operating, not in European theatres but in Africa.* Mr. G. Delphin, professor in the public chair of Arabic in Oran, who has studied the Aissaouas in their homes and not in the music-halls, writes: "They are convinced

* *Revue de l'Hypnotisme*, 1886, p. 243.

that they are accomplishing an act of devotion, though I admit that the rite is rather extraordinary."†

One is quite justified in asking whether the Aissaouas of Soliman Carrus were not imitating some phenomena of the second order of these Moslem fanatics, just as some illusionists vaguely imitate some supernormal phenomena, or as some men of letters parody, more or less skilfully, the style of certain writers.

We should have liked Soliman Carrus to imitate the tricks to which we have alluded instead of repeating the more elementary and more easily explicable forms. From the biological point of view, that would have been interesting. We say "from the biological point of view" for there is nothing in them to show supernormality; as certainly would have been the case if Father Huc's Botke had really extracted his entrails and then removed all trace of the wound by simply touching it.

The other tricks, impressive though they may be, seem *in fine* to be founded in physiological knowledge which these different kinds of "faqirs" possess and have perfected by age-long practice. Our physiologists might equally astonish them by operations familiar to us, but unknown to these faqirs. A little reflection will suffice to reduce our astonishment to more just proportions, at all events as concerns the minor phenomena. The pricks in lobes of the ears of women for ear-rings, and these of the hypodermic syringe in the gums or in fleshy parts are no less deep and should not be more painful than those required for piercing the tongue or the cheeks. And it is probable that the same might be said of the great dorsal muscle where the shoulder-blades would permit that the body of the patient might be suspended without his weight enlarging the wound. Anæsthetics might even be employed at the same time. What for instance, is the "water consecrated to Siva" with which the face of the sunnya was asperged according to Captain Castil-Blaze's account? Was it simply "holy water," or something more effective from the physiological standpoint, though perhaps less efficacious from the psychological point of view?

In course of the International Congress of Psychology, which

† *Revue de l'Hypnotisme*, 1887, p. 338.

met in London in 1892, the eminent Professor Delboeuf, of Liege, sustaining the theories of the Nancy school, according to which Hypnotism is but a name given to suggestion, tells the story here following :

"A high Belgian functionary who was the victim of a nervous twitch from which he had suffered for twenty years, and which had resisted all treatments, came to see me. I said to him : 'You have not suspected the power of will in yourself ; I will show you that it is sufficiently powerful to prevent your feeling pain. Here is a sword ; I am going to thrust it through your arm, and you will feel no pain, simply because you will have the will to feel none.'" And in fact the sick man, fully awake, felt nothing, and was quite surprised to see his arm thrust through without feeling the least suffering."

[Within the last few months the name of Koringa, the woman faqir, who has demonstrated daily at Bertram Mills' circus at Olympia has become a household word. The press, the Radio and even Television have made her marvellous feats known to tens of thousands, many of whom may never have heard of such performances, known and testified to in many lands. Koringa states that she is able to perform other wonders which she was not allowed to show in England. She attributes her ability to a training since childhood in the control of the will, Hatha Yoga, by which she has mastered elements which may destroy others. She indicates also that she exercises the utmost care in the regulation of her life, diet, etc., and that the price she must pay for her powers is ceaseless vigilance over herself. Those who have seen her performance will recognise their similarity to some experiences reported and discussed by Mons de Vesme. In Max Freedom Long's, *Recovering the Ancient Magic*, there is an interesting story of another woman faqir and an account of the intensive training she underwent to attain the power of lying naked upon broken sharp glass.

As to needles which can be pushed through the tongue without pain or blood, I remember the visit of a Welsh boy—Emrys Pugh (I believe he is now a practising medium in South Africa) to the British College. He came unannounced and asked Mr. Hewat McKenzie to test his trance state and other powers. A sitting was arranged and soon he was in deep trance with a Red Indian in control who demanded that Mr. McKenzie should push a needle vertically through the tongue of the medium. Hardly prepared for such a drastic operation and having little knowledge of the boy Mr. McKenzie at first refused, but the Indian insisted that no harm would result and that it had often been done before to the medium by his fellows in Wales. Protesting that he had not a suitable needle at hand, a stout one was produced from the lapel of the boy's jacket, and holding the well protruded tongue in a good light and with no indication given as to any particular spot for

penetration, the needle was pushed through firmly, showing above and below the tongue, and closely examined by myself and two other members who were present. When withdrawn and the boy normal again, he disclaimed all knowledge of the occurrence, had no pain nor any sign of the operation though we examined the tongue carefully. He confirmed that it had often been practised upon him while in trance. There were certainly no prepared holes in this tongue, nor was it an artificial one.

The bed of Nails. In 1927, in Santa Barbara, California, I witnessed the Polish faqir, Roman Ostoja, endure this with weights upon his body on which sledge hammer blows were given. The nails, on examination, seemed to me to be reasonably sharp and not a bed one would choose to be beaten upon.

Ostoja, who claimed to have been trained under a Yogi master in India, was subjected, just previous to my contact, to repeated examination in Hollywood by a group of public persons which included doctors, and was on several occasions buried for an hour to a depth of several feet. I have seen photographs taken at the time of his 'resurrection' showing him for the first few moments looking more like a dead man than a living one. These experiments were so exhausting to him at this period that his friends, Mr. and Mrs. Upton Sinclair, persuaded him to relinquish this exhibition. Ostoja was widely read in the fields of medicine, philosophy, and psychology, and, like Koringa, declared that self-control was the secret of his power. He had powerful telepathic powers, and it was through association with him that Mrs. Sinclair developed her own, as related in her husband's book, *Mental Radio*. In a later book the same author says:—

"The medium (Ostoja) with whom we experimented would go into a cataleptic trance, with complete rigidity and absence of feeling; I have a motion-picture of him while in such a trance, having a twenty-pound rock broken on his abdomen with a sledge hammer. He would set the exact time when he would come out of his trance; and what was it in him which kept track of time, and how did it do so without a watch? He many times had himself buried in an airtight coffin while in this trance; and there was no fake about it, because I know the physicians who supervised the job. He told them to have him dug out at the end of a certain number of hours, and of course

he staked his life upon the fact that he would not come out of the trance until after that time.

"How can men witness such events and endure being ignorant as to their causes? It was our idea that scientists and physicians would be impelled to find out what these forces were, and how they could be controlled; but alas, they were too busy earning their livings. We shall have to wait until freer, happier times, when men can really take an interest in their minds."

The whole secret seems to be in the ability to release the Etheric body through intense concentration.—ED.]



"WHEN WE WAKE"

In the January number of *PSYCHIC SCIENCE* it was stated by the reviewer of this book that it was difficult to understand with what object the book was compiled. It has been pointed out that this object was mentioned. On page 271 the authors state that the object was "to afford some idea of the variety of opinions on their own state which we have been given by many different souls in many grades of existence." As the object was thus definitely mentioned the reviewer regrets that this was overlooked.

EDITOR.



MR. HORACE LEAF, F.R.G.S.

TIME AND SPACE IN THE LIGHT OF PSYCHIC SCIENCE

BY HORACE LEAF, F.R.G.S.

(A lecture delivered at the B.C.P.S. on February 23rd, 1938)

Some of us must confess to having been thrilled when we heard that Professor J. B. Rhine's experiments in telepathy and clairvoyance had resulted in positive proof that these senses exist. We can excuse orthodox researchers for coining another phrase and attributing their results to "extra-sensory perception." Literally speaking, that is exactly what they are due to. We may also feel somewhat indignant that, at this late date, classical psychologists should crib the honour owing to those early psychical researchers who, in England, covered even more effectively most of the ground that is now being traversed by the various psychological faculties of several great American Universities.

But the foregoing admission by orthodox psychologists is pregnant with scientific and philosophical value. For the first time in history, we have students of the human mind seriously reviewing mental factors which were formerly ignored and even denied. Consider the kind of development that must follow on the amazing discovery that the human mind has at least two more special senses! that man, in addition to being able to see, hear, taste, touch and smell, can also see clairvoyantly and communicate telepathically!

To psychical researchers, interested in the question of human survival of bodily death, such faculties have the greatest significance, one which Professor Rhine has not failed to appreciate. He has pointed out that survival would naturally entail existence without bodily sense organs, nervous system and brain. Extra-sensory perception appears to meet that demand.

This fact was recognised many years ago by several of the founders of the English Society for Psychical Research, and, in consequence, they regarded telepathy as affording the strongest scientific argument for survival.

Telepathy means the transmission of any impression in-

dependently of the recognised channels of communication, and is just as likely to take place between human minds out of this world as between human minds in it. In the latter case physical bodies play a part, but not an essential part. They are, apparently, no more necessary to the operation than a man's coat is to his speaking.

The simplicity of the experimental methods that have been recently adopted to test these extra-senses need not worry us. There is, we know, a wide gap between a clairvoyant seeing the design of a Zener Card and one who sees the apparition of a deceased person, but their significance may not differ so greatly. It requires no outstanding foresight to see that the day is rapidly approaching when the gap between the Zener Cards and mediumistic clairvoyance will be bridged.

The interest of classical psychology does not cease at the discovery of what may be termed planetary telepathy and clairvoyance. Efforts have been made to find out exactly where and what these faculties are. Comparisons have been made between the manner in which they function and the manner in which our ordinary senses function, and a vast difference has already been observed.

It is agreed that to all intents and purposes the telepathic and clairvoyant senses have no physical counterparts. Absolutely no organs have been traced which can be regarded as controlling them. They appear to be supersensible in a complete and drastic way. On all fours with this is their remarkable time-space relationship. This is as abnormal as the fact that they seem to have no physical organs. The old idea that such senses, especially the telepathic, might be due to some form of physical energy, although mentally stimulated, has already had to be, in large part, abandoned, owing to the fact that they violate the prime law governing known energies. How else are we to account for the amazing fact that both telepathy and clairvoyance were stronger when the subjects were 250 miles away from the objects and agents with whom they were experimenting, than when they were in the same room? Normal energies weaken in intensity by the square of the distance traversed.

This observation appears to be one of the few original results from Dr. Rhine's experiments, although in a dim kind of

way it was noticed by British psychical researchers more than half a century ago. Even then doubt was thrown on the mental radiation theory, owing to the distant recipient often receiving the telepathic "impact," as it was then called, more strongly at a distance, while there were no means of locating the actual spot where he or she happened to be. The question then asked was whether the energy radiated in all directions or in a straight line. If the former was the case, then any telepathist might tune in, as it were. But we all know how rare collective telepathy and collective hallucinations are.

Recent experiments indicate that there is no radiant energy at all, but that the percipient "goes out" and gets the information himself. I do not propose going into all the evidence that has been adduced in favour of this theory, suffice to say that it is more than impressive, it is persuasive. Scientific experimenters will be a long time before they are prepared to speak with absolute authority on this point; but some of us will find no difficulty in accepting it without delay.

The important point is, of course, that here we have the profoundest modifications of popular beliefs about Time, Space, and the nature of the Human Mind. It implies at least that there is further reason for supposing that Time and Space are really subjective and not independent and objective to the mind. Science has lately inclined to follow idealistic philosophy in this. Not long ago a President of the British Association of learning, favoured the view that Space is not something existing of itself in which lie the objects of our perception, but is created by the mind for the purpose of placing in it the objects of its perception.

This must be so if the idealistic view of the human mind is right. Idealism maintains that the mind is not quantitative, but qualitative; that it is intensive, not extensive. Unfortunately the general tendency is to confuse the mind with the body, which obviously needs Space for its existence, and Space is thus regarded as objective. But a careful consideration of the nature of mind makes it apparent that this viewpoint involves an insurmountable paradox. Perhaps the best way to settle the question is to imagine the mind as being

material and therefore extensive, and endeavour to explain it in appropriate terms.

A number of simple questions will then settle the matter. If mind is extensive it must have a shape. What shape is it? Is it globular, is it rectangular, is it like a cube? If it has a shape it must have weight. How heavy is it? We might even logically argue that if it has shape and weight it may have colour. If so, what is that colour? Attempts to answer such questions in materialistic terms, reduces the subject to an absurdity. The fact is, we never can logically think of mind in terms of extension but in terms of thought, feeling, emotion and awareness, all of which are intensive.

If mind is not extensive it is not objective, and therefore does not need space for its existence; which reminds one of the argument of Bishop Berkeley, who contended that it is irrational to say that the mind is in the body, but rational to hold that the body is in the mind. Certainly such considerations compel us to admit that, even if the materialistic conception of mind is right, we can never prove it. All that we can be sure of are states of our mind. All conceptions and perceptions are states of mind, while the external existence of perceptions must be assumptive.

Even the scientific evidence of an objective world proves this. According to the theory, all perceptions are received through nerve reactions. If, for example, we see a tree, it is because light rays reflected from the external object have traversed space and impinged upon our optic nerves, stimulating in them molecular change. This molecular change travels along the nerves at a measurable speed until it reaches the so-called sensorium, and is there transformed by the mind into an image, which is precipitated into space. We then assume that the image we have created corresponds with the object causing the nervous stimulation. We can, however, never be sure of this, owing to the *tertium quid*. On this theory our nervous system must always intervene between ourselves and the objective world. Furthermore, an objective stimulation is not essential to our perceptions. Dreams and illusions demonstrate this.

Time has long been a matter of dispute. There has always been an enormous amount of evidence to support the contention

that Time is an illusion. If Time and Space can be proved to be illusory, than we shall have, apart from supernormal phenomena, the strongest proof that man is an extra-terrene creature, sojourning in this world for a time, and continuing in a transcendental world after death.

It is necessary only to refer to the popular views about "second-sight" to find very disturbing evidence that the normal conception of Time is unreliable except for ordinary purposes. Second-sight is one of the bizarre facts which have been deliberately ignored by orthodox science and philosophy. Let any orthodox philosopher admit the reliability of Goethe's statement that he saw himself travelling along a certain road, dressed in a suit that he did not possess, and on a horse that he had never seen before, eight years before the actual event occurred, and he will be on the horns of a dilemma if he hangs on to his orthodox view of Time and Space. Yet we know that Goethe's experience has been paralleled since, ten thousand times.

Many examples have fallen within my personal experience, one of which was the following. Some years ago, while living in North London, my mother came down to breakfast in a very disturbed state of mind and stated that she had just seen my elder brother, residing in San Francisco, U.S.A., lying ill in a hospital bed. I suggested that she had been dreaming.

"No," she replied, "I was quite awake, dressing my hair before the mirror. Suddenly I found myself standing at the foot of a hospital bed in which lay P——, with the bed-clothes just covering his chin."

Questioning closely, I discovered that, during the vision, my mother had been fully conscious of the fact that she was in her bedroom completing her toilet. I wrote immediately to my brother and discovered that he was, at the moment of the vision, lying in a general hospital in San Francisco, with a broken thigh.

It is improbable that this was a case of telepathy, as it is unlikely that the sick man would have endeavoured to convey an image of himself seen from the foot of his bed, with the bed-clothes over his chin. Obviously the most reasonable explanation is that, while my mother was in one sense in London, she was in another, 6,400 miles away in San Francisco.

Both Time and Space were therefore, in one respect, non-existent for the percipient.

Many similar experiences indicate that the human mind, instead of being subject to its environment in the manner of normal experience, can control it, thus mastering Time and Space.

Recent tendencies seriously to accept the possibility that Time may be different from what normal experience leads people to believe it to be, have been greatly influenced by the analysis of dreams, but psychic science has produced vastly more evidence in favour of a more comprehensive form of Time than J. W. Dunne produced in his book *An Experiment with Time*. We may now safely conclude that, through the experiments at Duke University, something tantamount to psychical research evidence has been added to Dunne's on this matter.

If we can convince the man-in-the-street that he is not merely a Time creature, but a Timeless one also, out of the paradox will develop a tremendous change in public opinion regarding the nature of mankind. The average person is completely taken up with a "Time sense." So deceiving is Time that it leads him to make the most extraordinary mistake about it. Most regard it as indisputably true that Time is a succession of experiences and that experiences must, of necessity, be successive.

A few moments' serious consideration, however, will show how paradoxical Time is. In ordinary experience there are at least two kinds of Time. There is solar Time, measurable by the clock, and the Time determined by personal awareness. Solar Time never varies, while the Time of awareness depends upon the degree of attention. If a person becomes absorbed in an undertaking he will forget Time, and be astonished at the "rapidity" with which it has passed; but solar Time will all the while have gone on with the regularity of the clock. To the clock an hour is an hour and nothing can shorten it; to the person concentrating on a mathematical problem, Time will have seemed hardly to have existed. To the sleeper it is non-existent except he dream.

Reversely, let the person be unoccupied and Time will proceed with leaden feet until ennui ensues and drives him into boredom. Such facts show us Time in a friendly mood and Time as an

enemy. It is in the latter sense that we unconsciously regard Time. Certainly we always try to escape it, lest if it gets us it holds us in a painful grip. That is why we attempt to occupy every moment during our waking state, and welcome sleep as our best and most reliable friend. From the moment we arise from bed in the morning to the moment we lay our heads down to sleep, we instinctively endeavour to avoid Time. We wash and dress, eat and work or, failing that, seek to occupy our time with pleasures. Let that be beyond us and we needs must read, and failing that we will take a walk, and, as a last resource, fall asleep, even in the middle of the day. We feel we must do anything rather than be left alone with Time.

There is a significant phrase applied to people who are confined in prisons. We say we "give them time." By this we mean we force them from the company of those they love and from the things which would pleasantly distract their attention, and place them in cells where they will be subject to a minimum of distraction from Time. Every moment threatens to assail them, and they count with painful insistence the days that pass with appalling slowness towards the day of their release. If we wish to punish them more severely, we place them in solitary confinement, and if the case be worse, we put them in a dark cell. The effects of this mode of punishment is known to be more terrible than corporal punishment. Why? Because they are absolutely alone with Time, and as an enemy it has full play with its victim.

I was once shown the dark cell of Port Arthur prison, Tasmania, and informed by the official that the prisoners would willingly endure any other kind of punishment to escape this cell. Men, he assured me, had often entered the dread apartment without a grey hair in their head and in forty-eight hours had come forth with it white. He could not account for this. Surely the answer is that, being left alone with Time was like living forty-eight years in the ordinary way.

My reason for reviewing this unusual line of thought is to make stronger the claim that man seems really to be a Timeless rather than a Time creature, and the same may be said of Space. Should this be accepted as reliable, then we have done no small amount towards showing that this world is not our home. At any rate, it is in agreement with the evidence

adduced from a careful study of telepathy, clairvoyance and similar supernormal senses.

The facts of existence hang together, Nature is beautifully co-ordinated. If man survives death we should expect to find that already he bears the impress of his survival, and, taking a bolder and farther-reaching thought, should show the impress of his immortality if immortal he be. I believe there is in such facts and arguments as I have put forth, so much evidence to establish both of these points, that once psychic science is permitted to enter into its full birthright, some aspects of science and philosophy will be changed.

A large proportion of supernormal phenomena comes from intelligences who claim to be disembodied human beings, and they make frequent reference to the kind of existence they lead. If what they say is true, nothing is clearer than that their world is different in its Time and Space relations from ours. These communicators insist that their minds are much more powerful than ours, and instead of being subject to their environment, their environment is subject to them.

There is something fascinating in such statements as "We think and we are there; We do not need language because we can communicate directly with each other, mind to mind." There would be no reason for believing such assertions if they were unsupported by evidence; but fortunately we have, as we have seen, plenty of evidence. Clairvoyance, even of the planetary kind known as extra-sensory perception, proves that the human mind can "act at a distance," while telepathy shows that it is possible to communicate directly mind to mind. Psychometry, a third extra-sense, demonstrates that it is possible, here and now, to read the history of a person or an object as if the psychometrist had been present when the events occurred.

Dr. Rhine has expressed the opinion that the only part the human organism seems to play in connection with extra-sensory perception, is an inhibitory one. This is equally true of more spiritual forms of clairvoyance, telepathy and kindred senses. Physical health, the state of the percipient's mind, the conditions surrounding him, the reaction of other mentalities—all tend to restrain the free functioning of these faculties.

It requires no very active imagination to conjure up what might happen if the mind were acting apart altogether from physical restraints. The very existence of these extra-senses in a world where they are not needed for practical purposes, suggests that they are lying dormant in the average person, pending an environment in which their activity will be necessary. Such a world would conform with what we have been led to believe the Beyond is.

It is legitimate to speculate what might occur in our world if ever it becomes common knowledge, that beneath the threshold of consciousness, reside dormant faculties of the extra-sensory kind, that they may be stimulated into partial activity, and that they have definite scientific and philosophical significances. Dr. Alexis Carrel in his famous work, *Man—the Unknown*, has put it on record that he believes the salvation of the race may depend upon such universal realisation. Science, restricted in its aims and objects to this planet has, he shows, already done a great deal of harm, perhaps more than good, by keeping man's thoughts confined to this planet. Clairvoyance, he maintains, would alone justify us in believing that we are superior to anything that this state of existence can permit us fully to know. Prove to man that he is a Timeless, Spaceless being, and his conception of life is liable to be transformed and transfigured, and even this world be made a place fit to live in.



SOME EVIDENTIAL SITTINGS WITH COLLEGE MEDIUMS

BY THE HON. PRINCIPAL

Much valuable evidence passes unrecorded because of the disinclination of many members to permit the publication of outstanding incidents. Mr. Grierson-Ward, who has related the following cases, is an ideal sitter and he is fortunate in having in his wife a clever communicator.

On 1st December, 1937, Mr. and Mrs. Chaloner had a sitting with Mrs. Fairclough at the College. They obtained "remarkable results" and in a letter to his friend, Mr. Grierson-Ward, on 2nd December, Mr. Chaloner wrote: "I am wondering if you can throw any light upon certain messages which we are not able to understand. They are as follows:—

"A communicator came who referred to herself as B. She made jesting references to the shape of some doors in our new home. She said the doors were the same shape as her Beehive." (Mr. Chaloner states that there are three doors of Gothic design in their house, not unlike a beehive in shape.) "The lady B. continued, 'A man friend can help you if you ask him about Jumbo and B.'" Mrs. Fairclough's control described this lady and then said she was beating a door with something like a cat's tail and joked about a cat and fiddle. In his letter to Mr. Grierson-Ward, Mr. Chaloner stated that all this was "Double Dutch" to him.

Mr. Grierson-Ward writes that Mr. Chaloner met Mrs. Grierson-Ward only once, some years ago, and that Mrs. Chaloner never met her. Mrs. Grierson-Ward's name was Beatrice and was called Bee. She always called Mr. Grierson-Ward "Jumbo" and her mother-in-law compared her home to a beehive, as she was such a busy lady. The room of his hotel, known as the Admiral's Room, had a small brass knocker on the door in the shape of a Cat and Fiddle. The cat's tail protrudes and would be taken hold of by one knocking at the door. None of these facts was known to Mr. Chaloner at the time of the sitting. Mrs. Grierson-Ward's presence at the séance is explained by the fact that, knowing Mr. and Mrs.

Chaloner were going to the College, Mr. Grierson-Ward asked his wife to attend in order to help his old friend.

Describing a demonstration of Psychometry given by Mrs. Bertha Harris at the College, Mr. Grierson-Ward writes that, picking up a thimble, Mrs. Harris said: "This belonged to a dear little lady, not very tall, she has a small face which was a little drawn with all she went through; but it used to be quite round, plump and nice looking." Then, turning to Mr. Grierson-Ward, Mrs. Harris said: "Just before you came here this afternoon you went to a chest of drawers in what used to be your wife's bedroom and in one of the drawers you found a round work-basket, and you took this thimble out of the basket which she used for a long time. The thimble had been with her abroad a lot, and by abroad I mean a long way away, the other side of the world. She had very nice hands and was very capable with them and used this thimble a great deal. She had a collapse at the finish. She died in your arms and passed over holding your left hand in her right hand.

"She contracted a germ abroad years ago, which led to stomach trouble and which finally caused her death. She sends love to Ellen. Do you know Amy who is a long way from here? There is a young lady belonging to Amy, called Edith, who has been killed in a motor accident. I see a fine broad road in a big City—not in England—and that is where her death has taken place."

Regarding this Mr. Grierson-Ward writes: "Every fact, as recorded, is perfectly true except that I have not yet been able to verify the death of Edith, as Amy, my sister-in-law, lived in Chicago, and I have lost touch with her."

SOME COMMENTS ON THE ARTICLE BY
REV. R. W. MAITLAND ON
PHYSICAL PHENOMENA

BY HELEN ALEX: DALLAS

The Rev. R. W. Maitland has delivered a very interesting address on Physical Phenomena, published in the *Psychic Quarterly* in January.

I would like to make a few comments. He tells us that the power so wonderfully exhibited by Mr. Guy L'Estrange has now "petered out." That has occurred repeatedly with mediums. Madame d'Esperance (who I had the privilege of meeting once) lost her supernormal power, and I believe she very much missed the communications she had so frequently received; but the physical phenomena were a strain at times, and her health suffered, probably not, chiefly, from the phenomena, but from the unreliable attitude of sitters, and also from her willingness to subject herself to tests; as, for instance when she invited members of the circle to pass their hands over the chair from which her lower limbs had disappeared. After this experience she was ill. This action afforded proof that her limbs had been temporarily dematerialised, but presumably the etheric body and the *substance* which forms the material counterpart were present though intangible, and consequently the touch of the hands of the sitters was a risky experience: to this she attributed the fact that her health suffered after this sitting. How the dematerialisation was effected we can only guess. Might it not be by producing a change in the rate of vibration of the electrons which constituted the atoms of her limbs? (The record will be found in a previous issue of *Psychic Science Quarterly*.) D. D. Home and Madame d'Esperance are among the mediums who afforded specially good conditions for study: as they offered their services free of charge and did not insist on darkness. Madame d'Esperance preferred light. These opportunities were neglected: now physical mediumship is comparatively rare. It is the story of the Sibylline books over again.

It may be worth while to mention that I had the privilege of more than one sitting with Mrs. Corner (née Florence Cook), the medium with whom Sir W. Crookes had the wonderful experiences recorded in his book *Researches in Spiritualism*. When I had my experiences the phenomena were slight by comparison with those recorded in that volume. For me, however, they were valuable. On one occasion she came to my brother-in-law's house where I was living with my sister. A few of our own acquaintances were present. A lamp was burning in the drawing-room all the time. My brother-in-law fastened Mrs. Corner into a chair very securely (she always preferred to be securely fastened). Under these conditions the figure of her "control" 'Marie' appeared and spoke to us in French; almost immediately afterwards my brother-in-law was invited to go behind the curtains of the cabinet where the medium was sitting and he found her still tied to the chair as he had left her.

Of course, a brief statement like this has no particular claim on the attention of others; for me, the experience was and is entirely convincing. I know that the figure that appeared more than once was not that of Mrs. Corner, neither was it any one of our few guests. Full details were published in *Light* some years ago, and in the *American Journal of Psychical Research*. I have attended several other materialisation séances. Sometimes these were in the dark or only with illuminated slates; but I agree with Mr. Maitland that it is possible to get very good evidence by other methods than those of sight.

I must confess that I entered on the study of materialisation phenomena reluctantly. It was antipathetic to me, but I realised that since it occurs it must be worth considering and have a serious purpose; that it is irreverent to treat any fact of nature as "common"; and so I am thankful to say I overcame my prejudice, and I learned to realise that as Mr. Maitland points out, although these material phenomena "do not take us very far they take us far enough," for "the great need of the world to-day is to break down materialism which so fetters the mind of men in these present times." I recognised that if we believe in the Divine Purpose it is our duty humbly and patiently to study facts in order

to learn what that Purpose is. These particular facts challenge the conclusions of the scientific materialists and confront them on their own fields of research with problems that cannot be evaded by theories by which critics attempt to explain mental phenomena.

I observed in a good light the variability in the hands that appeared outside the cabinet with Mrs. Corner. Sometimes they were like hers; sometimes they were different. On that point her control, 'the Captain,' remarked to us, "I always say it is like turning a jelly out of a mould."

The jokes that sometimes cause laughter in a circle, and which annoyed Mr. Maitland appeared to have a practical purpose. After one of these, a 'Voice' was heard to say, "Now they are giving off better." It seemed to be the rôle of the entity who was thus facetious, to overcome the inertia of the circle who solidly and intently watched for the phenomena. Even music does not have the desired effect (it is not always the best!).

The appearance of Sir W. Crookes as recorded on p. 217 is not very convincing. It does not offer sufficient proof of identity. In this world we have more than one means of presenting the appearance of well-known figures; and it is quite likely that such representations can be made by the controls of mediums. It looks like deception, but it may not be deceit. Madame Tussaud's figures are deceptive, but not deceitful. The one remark which "Sir William" purports to have made could have been made by anyone.

A friend of mine who used to have some very remarkable communications by automatic writing was told by her communicator that in order to reproduce his image at a séance he looked into her mind and saw her mental picture of him. I am quoting this from memory, but I think I am remembering correctly, for the remark impressed me much and suggested a possibility I had not thought of.

Mr. Maitland thinks that these material "models" can be produced by the subconscious mind of the medium alone. That is not my view, because they seem to involve skill beyond that which one can attribute to an entranced medium. Of course, I may be mistaken, but I am of opinion that images composed of ectoplasm are probably always produced with the

co-operation of discarnate intelligences. That these images are sometimes animated by personalities who can be identified by their friends, and by others who show independent intelligence, I have no doubt whatsoever. But it is quite conceivable that experiments are carried on by active agents in the Etheric region who know how to manipulate ectoplasm, and who sometimes construct models which resemble well-known faces, or mental pictures in the minds of the sitters in the circle. This might account for the strange manifestation of Bien Boa recorded by Professor Richet in *Annales Psychiques*. Those who manifest in this way say that the forms they show are *not* their own, but are constructed for temporary manifestation to our senses from forces drawn from the medium.

The following quotation from a letter I received recently supplies an example of evidence which does not depend on visual observance. The incident occurred in light, but it could hardly have been less convincing had it happened in the dark. My friend wrote of a séance she attended in St. John's Wood; Admiral Moore sat beside her and I believe he has reported this experience in one of his books. Her brief account is, however, worth quoting as perhaps the incident is unknown to many readers of this journal. My friend says: "Our séances were held in red light . . . the medium when the forms were in the circle was in full view, lying on a couch and breathing heavily. I saw Abdullah many times and was present at that amazing séance when he was suddenly challenged by one of the sitters, an elderly colonel, in HINDUSTANI and Abdullah wheeled round, came up, salaamed deeply and *replied*. The colonel afterwards translated for us what he had called out, and what Abdullah had said. . . . It was his first séance: He was quite convinced it was trickery and confederates, until his conversation with Abdullah which left him a very startled man!"

(I myself saw Abdullah on other occasions though not in such a good light.)

NOTES BY THE WAY

The cremation of Mr. Stanley De Brath at Golder's Green was attended by representatives from the College in the persons of the President, the Hon. Principal, and Major C. H. Mowbray; the L.S.A. was represented by Miss Mercy Phillimore and several members.

Mrs. De Brath wishes to convey to members of the College her grateful thanks for the sympathy extended to herself and her family in her bereavement.

* * * *

The Service at Miss Tom-Gallon's cremation, which took place on 7th February, was conducted by Rev. C. Drayton Thomas. Several members of the College, including four of the College Council, were present, and many literary friends also attended.

A few days before she died she was at a College group séance. The medium, Mrs. Finch, of Aberystwyth, who had no knowledge of the sitters, very accurately described Miss Tom-Gallon's brother, and the medium remarked that he was saying: "Nellie, Nellie, you are a good sort." Mrs. Finch then said: "He is laughing and says you will laugh too at the passing of someone very shortly." In the light of what happened a week later this is worthy of note.

* * * *

Capt. H. W. Seton-Karr, a member of the College from its inception, passed on in January. His many experiences as an explorer in distant fields and as a game hunter, gave him a unique opportunity to make himself acquainted with psychic experiences at first hand, and many audiences were instructed by the knowledge which he had gathered. He was at times himself psychically sensitive and made use of this gift on occasions. He was particularly interested in all research work.

* * * *

It has been announced that Mr. J. Arthur Findlay has tendered his resignation as Chairman of the International Institute for Psychical Research. Mr. Findlay, with Mr. Shaw Desmond and the late Mrs. Dawson Scott, were the founders of this group, which has worked ceaselessly in the difficult field of Research for several years. Mr. Findlay gave much thought and time to the organization of the Society, and the Council have accepted his resignation of leadership with regret.

* * * *

We extend our very sincere sympathy to our esteemed Hon. Member Sir Oliver Lodge, F.R.S., in the recent loss of his son, Mr. Alexander Lodge.

* * * *

Lady Smith Cumming, one of the earliest members of the College, whose recent passing at her home in Scotland is announced, was a very close personal friend of our late Hon. Principal, Mrs. de Crespigny. Lady Cumming was particularly interested in the development of mediumship and was of very great assistance to our valued medium Miss Francis by the steady encouragement and sympathy which she provided when her gifts were at their early stage. Lady Cumming's later interests, after she left London, were in the educational field.

* * * *

A society for the scientific study of Metapsychics has been formed in Rome with the title of "Società Italiana di Metapsichica," under the presidency of Prof. F. Cazzamalli. Prof. G. Schepis and Dr. E. Servadio are members, and Dr. L. R. Sanguinetti, whose address is Via Serbelloni, 2, Milano, is the secretary. The society seeks the collaboration of all who are interested in these studies.

* * * *

Interesting Lectures during the term have been given by many well-known speakers. After his lecture on the Inferences and Implications of Psychometry on 2nd February, Capt. Herbert Bland gave a remarkable demonstration of Psychometry by Sight. The Discussion Teas have been well attended and the Demonstrations of Clairvoyance, Aura Reading and Psychometry given by Mrs. Bertha Harris and Mrs. Maude Bateman were greatly appreciated.

* * * *

The attention of our readers is drawn to the Healing Circle conducted by Mrs. Garth and Mrs. Pratt-Barlow. Patients are treated free of charge and an absent healing circle is also held. Particulars of these Circles are noted in the College Programme.

* * * *

Members and friends are reminded that the Annual College Dinner will be held at the Café Royal on Wednesday, May 11th. Applications for tickets (15/-) should be made to the College without delay, in order that arrangements may be completed as soon as possible.

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The College gratefully acknowledges gifts of flowers from Mrs. Caldwell, Mrs. Carrell, Miss Easton, Mrs. Griess, Mrs. Garth, Miss Joseph, Mrs. Richardson and Mrs. Robinson; and gifts of books to the library from Miss Agar, Dr. Curtiss, Mr. Ashley Hart, Mrs. May Hughes and the author of *Spiritualistic Experiences of a Lawyer*.

LETTERS TO THE EDITOR

To The Editor of PSYCHIC SCIENCE.

Madam,

I read with some surprise a review in the January number of PSYCHIC SCIENCE of my short article on Mrs. Blanche Cooper ("Prediction," Dec., 1937). Although I did not happen to mention the British College of Psychic Science I would not wish to appear ungrateful for the opportunities this institution provided for my study of Mrs. Cooper and other mediums.

When I said that Mrs. Cooper's remarkable gifts had been squandered on incompetent and ignorant sitters I was not referring to anyone in an official capacity at your College, but to the general neglect of the medium by psychologists and other competent persons. I myself tried in vain to induce University psychologists to come to a sitting. There is no doubt that it required immense patience to listen continuously to these whispering and often inarticulate voices. Over and over again I used to ask for phrases to be repeated until the words were clear and the strain on one's nerves sometimes became almost intolerable. Nothing that I was not reasonably sure of was entered in my notes and I think I deserve at least a little credit for the perseverance that enabled me to carry on for some thirty sittings without either wrecking my own nerves or exasperating the medium. I wonder how many other investigators could have done it?

When, therefore, you suggest that I ought to have investigated singlehanded, the possibility of the voices themselves being supernormally produced, I think you are asking too much! I had no reason to suspect that the voice was produced by other means than by the larynx of Mrs. Cooper. I know it is very easy for sitters in the dark to deceive themselves or each other as to the origin of a so-called "direct" voice. Even in the case of Mrs. Leonard, who did not sit in darkness, there were people who imagined that on certain occasions the voice did not proceed from her own mouth. The experiment planned by Dr. Irons and myself and carried out by Mr. Besterman and Mr. Gerald Heard, proved that there was actually no detectable displacement of the voice at those moments when, it was claimed an 'independent' voice was speaking. At present I certainly believe neither in 'teleplastic larynxes' nor in teleplasm itself.

Although my attitude toward alleged extra-sensory perception has changed materially since 1921, I still think there was something very remarkable and (to me) inexplicable concerning the source of the knowledge shown by these whispering voices of Mrs. Blanche Cooper.

If, in fact, it were not for certain episodes in the case of 'Gordon

Davis,' I should not be afraid to face the possibility of the hypothesis of a mixture of involuntary whispering on my own part and the occasional reading into vague sounds words that were not really articulated by the medium. The hypothesis of auditory illusion cannot be summarily dismissed. Darkness and an atmosphere of expectation and intense mental strain may favour the mishearing of individual words or even of phrases. Dr. Neville Whymant may have read something into the communications purporting to emanate from defunct Chinese Scholars. Mr. Caradoc Evans may have interpreted vague sounds having a Welsh intonation and rhythm as communications from his deceased father.

But if intelligent persons can be subject to such auditory illusions that itself would prove to be a fruitful and interesting subject for investigation for psychical researchers.

In your review you ask why I made no mention in my article of the case of "the buried medal." My answer is that this particular case might be explained on the basis of involuntary whispering. It may be that in the year 1910, I had actually noticed my brother Frank poking a leaden disc into the earthy floor of the hut by means of a stick. Such a trivial incident may have passed completely from my conscious memory. If there is such a thing as involuntary whispering the subconscious levels of my mind may have resuscitated this forgotten memory. I do not say that this actually happened, but it is high time that elaborate experiments on the possibilities of involuntary whispering were made in the psychological laboratory.

You will understand now why I chose the incident of the apparent prevision of the future house in the 'Gordon Davis' case as a serious stumbling block to the whispering hypothesis. It would of course have been quite useless to have introduced a stenographer into Mrs. Cooper's sittings. The trumpet was usually held close to my left ear and I feel sure that these low-toned or whispering voices would have been largely inaudible to a person sitting any distance away.

The only effective way in which Mrs. Cooper could have been investigated would have involved the use of heavy and very expensive apparatus of the thermionic valve type and even had I been in a position to have secured such apparatus it is very doubtful whether in the year 1921 it would have been sufficiently perfected to record these whispering and indistinct voices.

I am, of course, familiar with the articles on Mrs. Cooper's mediumship in PSYCHIC SCIENCE, to which you refer. At the same time I cannot help feeling that those few pages represent a rather poor result for all the sittings Mrs. Cooper must have given at the College. I am not, of course, suggesting that you or any officer of the College is to blame for the scantiness of the records;

the fault would appear to lie with the numerous sitters who made no effort to take adequate notes or who took notes but refused to write a careful report for the College archives.

The difficulty I have always felt with Mrs. Cooper is to reconcile what I once believed to be genuine mental phenomena of a paranormal nature with the 'lights' which appeared at every sitting and which I have always believed to have been normally produced by small discs of paper, luminous on one side only, and held in her free hand. Assuming that Mrs. Cooper's mental phenomena were genuinely paranormal, it is difficult to understand why she should trouble to fake these lights, if she did fake them. But if the secret of her mental phenomena lay in a conscious uttering of vague sounds that she hoped might be construed into articulate words by the imagination of the sitters there would be no difficulty in assuming the luminous effects to have been faked. These lights, by the way, were never observed by me while the trumpet was actually being used.

You will doubtless refer me to the 'Book Tests' published in PSYCHIC SCIENCE as an adequate answer to the hypothesis of involuntary whispering and occasional mishearing of words, but I am not convinced that these examples, even if they are accurately reported, cannot be accounted for by chance coincidence. The rather detailed description of 'Gordon Davis' villa is, I must confess, a serious stumbling block which at present I do not see how to surmount.

One other point in your interesting review calls for comment. You appear to think that I am wrong in supposing that spiritualists in 1926 were unaware of the possibility of communication with the living through a medium. It is true that there is a case reported by Sir William Barrett in which a man asleep purported to communicate at a distance at a table-tilting séance. But he was not dramatised as a deceased person. One or two cases were reported by Flournoy in which communications were received from persons who claimed to be in the spirit world but who proved to be still alive. But in these cases of Flournoy, the communications gave no paranormal evidence of identity that was unknown to the automatists themselves. They therefore might be explained psycho-analytically as dramatised death wishes.

That the case of 'Gordon Davis' came as a profound shock to many leading spiritualists is evidenced by the fierce diatribes in the spiritualist press by Mr. Dennis Bradley, Mr. R. Saunders and others. In *Life After Death*, Hyslop, an ardent spiritualist, said in effect, that if a case came through a spirit medium which completely established the identity of a living person, it would give spiritualism a bad quarter of an hour. Hyslop died before the *Gordon Davis*

case was published or he would have surely experienced that unhappy fifteen minutes.

I remain,

Yours faithfully,

S. G. SOAL.

Scratton Lodge,
Prittlewell, Essex.
January 15th, 1938.

THE EDITOR REPLIES

The letter of Mr. Soal, an Hon. Member of the College, will interest our readers.

The theory of unconscious 'whispering' whether of knowledge in the conscious or sub-conscious mind of a sitter, as a source of the communications for which the medium is the channel, is one of those fantastic ideas which I thought psychical researchers had long consigned to 'limbo.' Mr. Soal does not claim telepathic transmission between sitter and medium, that would be to acknowledge the supernormal, but suggests that there must be actual formulation, unconsciously by the sitter, of the words and substance of the message for which the medium becomes the mouthpiece. But the 'Gordon Davis' case sponsored by Mr. Soal himself, leaves him in a quandary, for to this day he has not been able to find any normal explanation for the matter received through Mrs. Cooper. Likewise, his explanation of the 'buried medal' incident, which he now says he might have known and forgotten. But this is only one of many instances of knowledge which his brother Frank gave at the same time and which have to be reckoned with. And thousands of communications, better, as good, and worse than Mr. Soal's are poured forth week by week from mediums and must be taken into account. We affirm that on many occasions the evidence indicates a conscious effort by a discarnate spirit to prove his survival, and if more rarely a living man's spirit can even unconsciously make use of the medium's sensitivity, I cannot conceive this being a shock to any intelligent Spiritualist; such instances are not so rare as Mr. Soal would have us believe.

He refers to Mrs. Cooper's 'Book Tests' and throws doubt upon the accuracy of the records. These were most carefully recorded at the time as only a few sitters received such and these were asked to make special notes regarding them. These 'Tests' by communicators who had already proved their identity by personal evidence, were selected from volumes in bookcases in the homes of sitters, at a distance and in houses which the medium had never entered, often from books unknown as to their positions by the

sitters, sometimes unread and uncut, and the matter contained in the 'Tests' when verified sometimes related *specifically to the very conversation which was taking place at the sitting*. Whose intelligence was at work in such cases?

Mr. Soal refers to the 'lights' at Mrs. Cooper's séances and objects that these were never seen when the voice spoke, presuming that the medium at the moment could not illicitly perform the required manipulation of the presumed luminous disc of paper. It could not have been very difficult to do both. But with other mediums, John Sloan (voice medium), and Mrs. Barkel (trance medium), with the latter in a good red light, I have many times seen 'lights' which heralded the approach of a communicator, though this was never mentioned by the medium, and these lights ceased when the medium was under control and began to speak. Mrs. Barkel did not use a trumpet. Dr. Geley speaks of this manifestation as observed by himself on many occasions and hazards the idea that 'lights' indicated the presence of manifesting entities and that such light may even have been held by 'hands' although these were not visible. But as Mr. Soal does not accept teleplasm he will not accept this idea.

From personal experience of the 'direct voice' in trance-sittings with Mrs. Osborne Leonard, I agree that the location of the voice is at no great distance from this medium, the action of the light in the room would prevent this. But a teleplastic extrusion carrying a 'voice,' need not be far beyond, or may be actually upon the surface of the medium's body, which is its matrix. What I have noticed is the different quality and enunciation which characterises this 'voice' and which always seems to me to be very different from that of the medium or the trance voice of 'Feda' the control. As it does not occur with all Mrs. Leonard's sitters and when it does is more in evidence with some than others, it would seem to depend on a spontaneous unity of psychic force between medium and sitters.

I give Mr. Soal credit for his patience and sincerity of purpose, but even more than this may be required from a successful investigator, for we are dealing with a most delicate balance of consciousness on the part of the medium, which we may unconsciously stabilise or wreck, and so affect the results. Unless we can first ensure that we can provide this stability in the presence of a medium, it hardly seems worth while to devise tests which in their very nature must tend to disturb it. Spiritualists versus Psychical Researchers, must they always be in opposition? Spiritualists welcome intelligent Research, but a continuous negativity in findings makes them doubt the ability of the Researcher.

BOOK REVIEWS

HORIZONS OF IMMORTALITY AND THE SUBCONSCIOUS MIND

Bulletin IV of the International Institute for Psychical Research (Price 2 /-) provides a useful addenda to Baron Palmstierna's volume.

In a private lecture to members of the Institute he vigorously combated the idea that the subconscious minds of the operators at the board could have furnished the substance of the messages, giving much information to prove his case which could not be incorporated in *Horizons of Immortality*. He holds that the so-called subconscious mind of the psychologist is in reality the 'soul' and that surviving souls are the authors of the book.

"If a subconscious mind," he says, "caused the messages, it must be something distinctly superhuman, existing outside time and space, not only possessing knowledge, but an individuality and a choice of alternatives, a free will; thus being vastly different from what the psychologist understands by 'subconscious activity.'"

PRELIMINARY STUDIES OF A VAUDEVILLE TELEPATHIST

by S. G. Soal, M.A., B.Sc. (illustrated); Price 5/- net, is Bulletin III of the University of London Council for Psychical Investigation.

In January, 1934, 'Marion,' who had been acclaimed in many European countries for his public performances as a stage telepathist and his power of finding hidden articles among his audiences, came to England. Mr. Harry Price secured his services for investigation by the National Laboratory of Psychic Research. This is said to be, "the first scientific report on the faculties of this remarkable man," and Mr. Soal, who had charge of the investigation gives 'Marion' great credit for his willingness to be thoroughly tested. "It is worth while mentioning," he says, "that 'Marion' steadfastly discountenances the view that he receives any assistance from the spirits of the dead and insisted that all he does is attributable solely to his own powers." That must have been a vast relief to his investigators. But poor 'Marion,' who had interested a throng of men of European reputation, finds himself up against a brick wall, before Mr. Soal and his group have finished with him, and is unable to satisfy them as to his powers in any particular. The report gives us exhaustive information as to how they tracked down his pretensions, but all it reveals to me is how not to investigate. A sensitive must be treated as a sensitive and not a machine, and his work is a co-operative concern between his audience and himself, and every device which hinders this imposes a limitation on what may be a real power.

"I need only add," says Mr. Soal, "that I have enjoyed testing the genuine gifts of 'Marion,' I have found him far better worth studying than many of the so-called spiritualistic mediums." Mr. Soal must have fallen into a trance when he penned these words, for I have not found one word in this voluminous report to indicate that 'Marion' had any genuine gifts according to his examiners.

B.McK.

HORIZONS OF IMMORTALITY

A Quest for Reality

By Eric Palmstierna. (Messrs. Constable, 10s.)

The author of this book, which has been so widely reviewed in the general Press, was the Swedish Ambassador in London, and this has naturally drawn special attention to the publication. In Sweden it has created something of a *furor*, for there, apart from scattered students, little attention has been given to psychic facts; now the Swedish Press finds these presented to them by their own distinguished countryman and hastens to make up for lost time. Criticisms of Baron Palmstierna's action in publishing a book on a subject not generally acceptable in a Lutheran country have not been wanting. Some even suggested that he should be relieved of office. Truly, "A prophet is not without honour save in his own country, and in his own house."

To psychic students, the genesis of the book is interesting. First, two friends in need of guidance experimented with the old method of the letters of the alphabet and a glass for a pointer. Interested in their results they spoke of these to Adila Fachiri the violinist, who also tried and found that she was mediumistic. This was in 1933, and from that date, and continuing to the present, a group of friends have sat with her regularly and this book is the outcome; it may be followed by another. We are assured that none of the sitters have attended spiritualistic séances. This is to the good, if the object has been to keep the conditions clear of other influences, but it seems to me that this lack of other experience may have imposed limitations, evident in the book. Also there is something pedantic in the use of the word, "spiritually sensitive" instead of medium. The communicators who are acclaimed as being from an advanced sphere are not interested in providing proofs, or at any rate not in publishing these; the teachings emanating from them must be considered as paramount. Nevertheless, and with the perversity of human nature, the one or two proofs offered have caught the immediate attention of the public and the B.B.C. had even the temerity to announce as a news item that the spirit of Robert Schumann had predicted that a lost Concerto of his was to be found and played by Jelly d'Aranyi, one of the sitters. None of the group, though highly musical, knew of this Concerto, and inquiries made of other musicians both here and in Germany produced little information, until, almost by chance it seemed, it was located in Berlin and a copy was secured. It was finished, as the spirit Schumann had declared, and had been deposited by Joachim with an instruction that it must not be played for 100 years after the composer's death.

It transpired later that mention of it had been made in several musical works and as d'Aranyi is a descendant of Joachim who deposited this manuscript some have hazarded whether subconsciously the knowledge was in her possession; if so, the first announcement of the fact by the spirit does not seem to have awakened memory as to its whereabouts and the efforts to find it by many persons are praiseworthy.

In other musical studies d'Aranyi was offered advice through the board, which has led to information unknown to her from which she has profited in her playing.

The teachings are distinctly of a high order, in that they deal with the most abstruse problems of human life. God ("The Great One"), good, evil, the coming of Jesus to earth, the purpose of man's life on earth, free will, etc. The Baron has himself a cultured philosophical mind and presumably put thoughtful questions to the communicators. Some answers are good but there is an occasional incoherency and even contradiction, not to be wondered at in dealing with such matters by means of such a humble means of transmission. But the group feel their labour has been well worth while, the communications have been to them something of a revelation and the occasion of profound thought. I do not think the teachings compare in clarity with those received through Stainton Moses, but all modern discussion is good and that the result of such questioning on vital matters should be published at all, through such an agency, is noteworthy.

We can applaud the courage of the Baron and his group in placing such before the public in a day when both science and religion have little to offer to seekers of truth.

The communications, we are told, "Aim at reaching multitudes who know not whither to go in order to still the craving hunger in their souls."

B. McK.

THE SUPERPHYSICAL

By Arthur W. Osborn. (Nicholson & Watson, 12/6.)

(With a foreword by Dr. Maxwell Telling.)

To describe some of the ground covered in this volume, the author places beneath the title the words "A review of the evidence for continued existence, reincarnation and the mystical states of consciousness." There can be no doubt that Mr. Osborn has made a vigorous onslaught on the doctrine of materialism, in fact he has dealt it some very shrewd blows. Dr. Maxwell Telling writes in his foreword:

"Those who have devoted close thought and study to modern scientific research will think he has easy killing, but Mr. Everyman is still held in thrall by the materialistic outlook to an almost unrealized extent." This is obviously true, and that is why a book such as this is so valuable. We trust it will have a wide sale, for Mr. Everyman has very little time for reading and digesting scientific and philosophical treatises; the distractions of modern life dissipate his energies in too many directions. The author turns away from the noisy clamour of contending creeds and "ideologies" in search of ultimate reality. On his way he puts much recently discovered knowledge in concise and simple form enabling it to be easily understood by the average layman.

The first chapter is devoted to a statement of the case for materialism, both in its old-fashioned nineteenth century dress, and tricked out in modern garb with the label "Behaviourism."

The experiments of a distinguished example of one school of vitalistic thought, Dr. Driesch, are quoted (on page 66) also Geley's significant interpretation of the problems of Histolysis and Histogenesis given in that remarkable book *From the Unconscious to the Conscious* together with his unanswerable verdict on the same problems.— "Whether we like it or not, such facts upset all the classical biological concepts." Mr. Osborn summarizes the Lloyd Morgan theory of Emergence, and comments as follows: "If Mind has emerged from Matter, it is a most mysterious occurrence." It is indeed.

Part II is devoted to supernormal phenomena. Here again we have a clear concise exposition, a representative selection having been made from the large unwieldy mass of material which has been accumulating for nearly a century.

Commencing with mental phenomena (Dr. Rhine and the Gilbert Murray experiments) we are taken through pre-cognition and psychometry to phantasms, materializations and telekinesis. A good deal of this material will not be new to psychic students, but Mr. Osborn's clear and balanced view will make it well worth while for them to traverse a familiar path in his company, while it will be an immense help to the novice.

It is a little difficult to see eye to eye with the author on the subject of reincarnation however. He postulates the existence of a psychical self independent of the physical body, but when he continues, "We need not jib at a theory which credits this psychical centre with the power of manifesting more than once in a physical form," surely the reply would be, "Not if we had sufficient evidence that it does so manifest." Where, then, is that evidence?

The examples of "Memories" of previous earth lives given here are not very convincing and are open to other interpretations. However one should keep an open mind on these matters and in fairness to the author he states (page 313), "The theory of reincarnation, or for that matter any other theory, cannot be the ultimate truth."

The concluding chapters on the reality of mystical experience contain not a little truth and beauty of thought.

V.M.A.

THE PSYCHIC WORLD

By Hereward Carrington. (Methuen & Co. 12/6.)

Mr. Carrington has added another volume to his ever growing output on psychic matters. The present one is divided into two parts. In the first he deals with Psychic Phenomena in Modern Civilization, and covers almost the whole ground. The chapter on levitation is especially interesting. Speaking of levitations in the presence of Eusapia Palladino the author remarks, "The armchair criticisms and polemics of no living man could shake my faith in *them*."

In the second part of the book Mr. Carrington has gathered together evidence for genuine psychic manifestations among primitive peoples. Africa, India, China, Siberia, America all provide examples of these phenomena and the beliefs of the Omaha tribe of Indians

(p. 301) are, as the author points out, "closely paralleled by the tenets of modern spiritualism."

S.O.C.

I WAS IN THE SPIRIT

By Sigrid Kaeyer. (Rider & Co. 3/6.)

The author describes in fervid language what she sees in a series of visions. These visions foretell terrible catastrophes that will come upon the world unless man develops the spiritual side of his nature.

S.O.C.

THE MYSTERY OF THE HUMAN DOUBLE

By the Hon. Ralph Shirley. (Rider & Co. 6/-.)

Throughout the ages there has been a belief in the existence of a spiritual, etheric or astral body, the physical body being merely the instrument of which the former makes use for purposes of self-expression on the physical plane. Psychic research confirms this and many people are conscious of being able to function in this etheric body whilst still in possession of the physical body. The writings of Muldoon, Yram, and others have aroused the interest of many people in the subject of projection and Mr. Shirley has earned our gratitude by collecting many evidential accounts of such projection. The author has sought to bring some sort of order out of the many diverse accounts of astral travelling, methods of locomotion, etc., etc., and he is, we think, correct in saying that in studying these problems "we are on the track of discoveries which will lead us far and which will end by revolutionising the whole basis of biological science."

Every chapter is of interest and value and the author is to be congratulated on the result of his labours.

S.O.C.

CLOTHED WITH THE SUN

By Anna Kingsford. (J. M. Watkins. 7/6.)

This book of the Illuminations of Anna Kingsford was first published in 1889 and we are glad to know that a growing interest in her work has justified a third edition.

The title, "Clothed with the Sun," is taken from Revelation XII.I.

It is explained that the Woman of the Apocalypse represents the Soul and her Intuition, which are the feminine factors of man's spiritual and mental system. The Illuminations are teachings for the most part during natural sleep, as if in dreams. The Christian, and every great mystery religion, is not to be regarded only for its external and historical character, but as containing an inner spiritual meaning, as in an allegory, which will be revealed to those who have ears to hear. This book and the other important work, *The Perfect Way*, present no new Gospel, but the interpretation of truths already given to the Church. Edward Maitland (co-worker with Mrs. Kingsford) believed that this, "constituted nothing less than the re-delivery, from the source and by the method to which it was originally due, of the ancient

revelation, which under the name of the Hermetic or Kabalistic Gnosis constituted the Sacred Mysteries." The Christian Church is not regarded as the sole trustee of Divine Truth, and some of these Illuminations concern the primal gods and divinities of Greece. Ritual hymns to Hermes, to Pallas, to Phoibos Apollo and others are included. These were believed to be recovered memories of an earlier incarnation. The language throughout is lofty and beautiful. This edition, published by John Watkins, is of a convenient size and excellent clear type: the cover bears the design which was prepared for the first edition from a drawing by Mrs. Kingsford.

M.S.

DOCTRINE IN THE CHURCH OF ENGLAND
Report of the Commission appointed by the Archbishops
in 1922
(S.P.C.K. 2/6.)

This must be viewed as a series of discussions by a very representative group of distinguished Churchmen seeking to explore matters of Doctrine upon which there are opposing views. Fifteen years is quite a time for such an inquiry and meanwhile much water has flowed under the bridges of thought. If the report could have been produced within a few years after the Great War, when men's minds wrestled with the effects of that experience, such open discussion of divergent views might have eased the way for many. In the interval many have decided to seek their spiritual fare outside the Church or have given up the quest.

While many subjects vital to Spiritualism, and upon which it has something helpful to say, are left with very vague pronouncements, we can at least admire the courage which has at last agreed that there is much "dead wood" which should be cut out, and the permissive nature of the report and its acknowledgment of wide divergences of opinion which Churchmen may legitimately hold, will leave the way open for liberal clergymen to give expression to views without feeling that they are stultifying their consciences.

Dean Inge, in a newspaper article, thinks that in view of the report, the Modern Churchman's Union has nothing left to fight for, but as long as psychic facts are ignored there is still much leeway to be made up. But other forces are at work; there is the Report of the Archbishop of Canterbury's Committee on Spiritualism to be received. If the two Reports could be discussed together by the Bishops some definite conclusions on points upon which every thoughtful layman would like an answer might be forthcoming.

B.McK.

THE POETRY OF THE INVISIBLE
By Syed Mehdi Imam. (Allen & Unwin. 8/6.)

In *The Poetry of the Invisible* we have a unique presentation of the great English poets as instinctive occultists and spiritualists. To Mr. Imam every great poet is in touch with reality, with that which is permanent behind the ever-changing manifestations on the physical

plane, and that permanent reality is the world of spirit in which the poet lives and moves. Mr. Imam does not think that the stringing together of beautiful words, or the glowing descriptions of supernatural scenes or functions is just a song spun from the poet's mind to delight the senses, but that he truly describes that which is true, though hidden from the everyday man. That the author of this book possesses the mind and tongue of a poet is evident from his treatment of his subject; also that he is conversant with supersensuous experiences one is led to believe from his own statements. Because of these gifts it is the easier for him to get into the heart and meaning of the poetry he is dealing with, and he can discern the beautiful truths that the poet is endeavouring to put into form suitable for our understanding.

In the following lines from Shelley, describing the trance condition of Ianthe, we touch a familiar thought and description of what, to many, is an actual visible fact:—

Upon the couch the body lay
 Wrapt in the depth of slumber,
 Its features were fixed and meaningless,
 Yet animal life was there
 And every organ yet performed
 Its natural function.
 Sudden arose
 Ianthe's soul. It stood
 All beautiful in naked purity,
 The perfect semblance of its bodily frame.

One could quote passage after passage each illustrating some psychic phenomenon or spiritual experience, and thus see how accurate and detailed is the poet's knowledge of strong pulsating life beyond the confines of the five senses. But the book should be read as a whole, including the introductory chapter that calls the reader's attention to some of the latest scientific discoveries, which years ago the poets saw in vision. In some measure it explains the book itself.

M.G.P.

ONE STEP HIGHER

By A. B. (The C. W. Daniel Co. 3/6.)

These communications were obtained through the mediumship of Mrs. Hester Dowden who writes a foreword to the book. After some evidential sittings with Mrs. Dowden, the author's communicator proceeded to give an account of his death and first impressions of his new life. He then discusses dreams, hauntings, and some of the difficulties of communication. The effect of cremation on the etheric body is the subject of one chapter and the communicator agrees with many others that there is not likely to be any shock to the soul if cremation does not take place before the fourth day after death.

Besides speaking on such diverse subjects as Religion, Reincarnation, Light, etc., the communicator answers many questions put to him, and he wisely concludes by saying, "I only speak of the plane I am now on; I cannot say what happens elsewhere."

S.O.C.

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